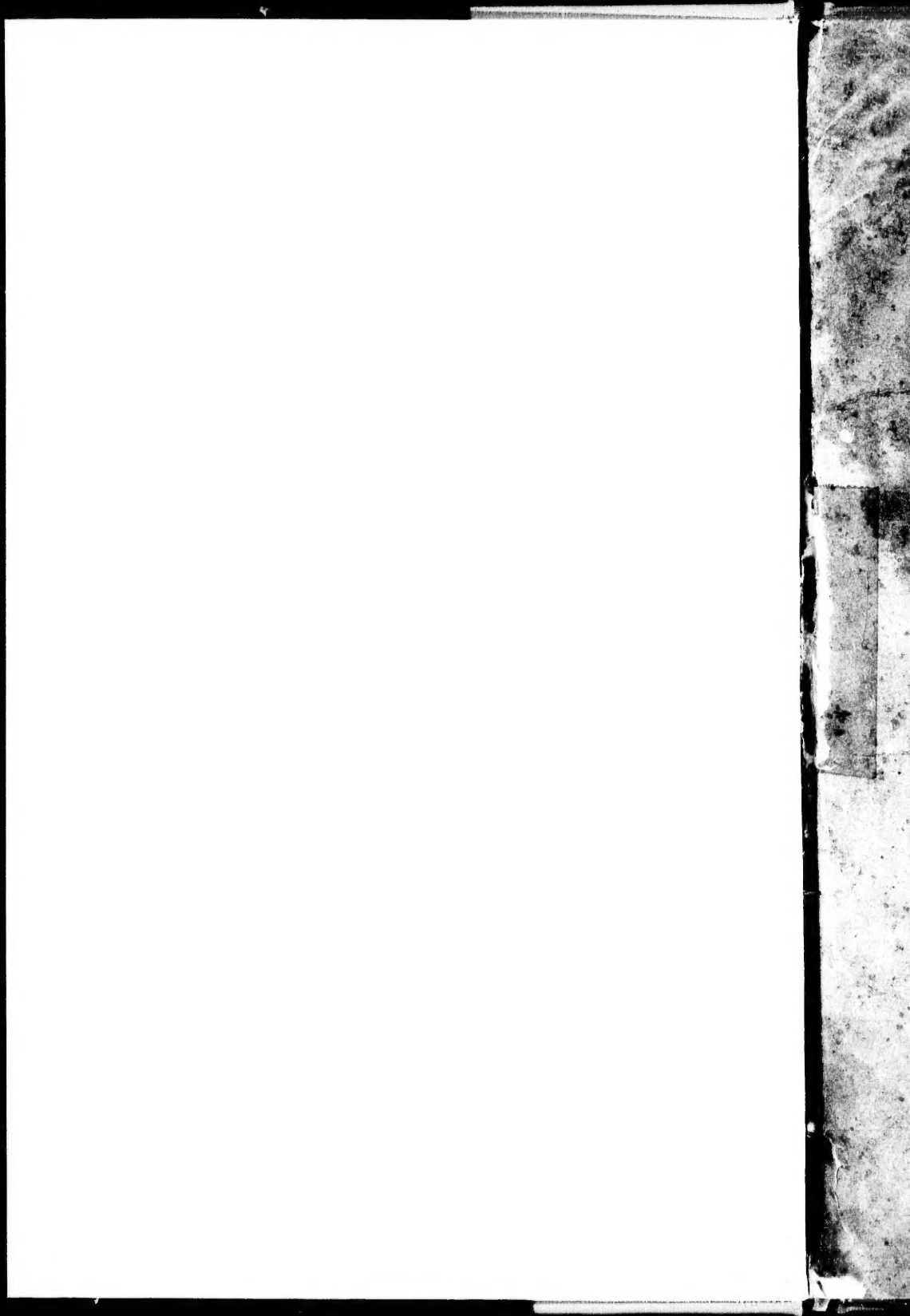




L. M. Seeley

THE GOSPEL THE POWER OF GOD.

A Sermon

PREACHED IN LAMBETH CHAPEL,

On Wednesday, October 28, 1847,

AT THE CONSECRATION OF THE
RIGHT REVEREND BENJAMIN CRONYN, D.D.
LORD BISHOP OF HURON.

BY THE

REV. HAMILTON VERSCHOYLE, M.A.

CHANCELLOR OF CHRIST CHURCH, DUBLIN,
AND MINISTER OF THE EPISCOPAL CHAPEL, BAGGOT STREET.

PUBLISHED AT THE REQUEST OF HIS GRACE THE ARCHBISHOP OF
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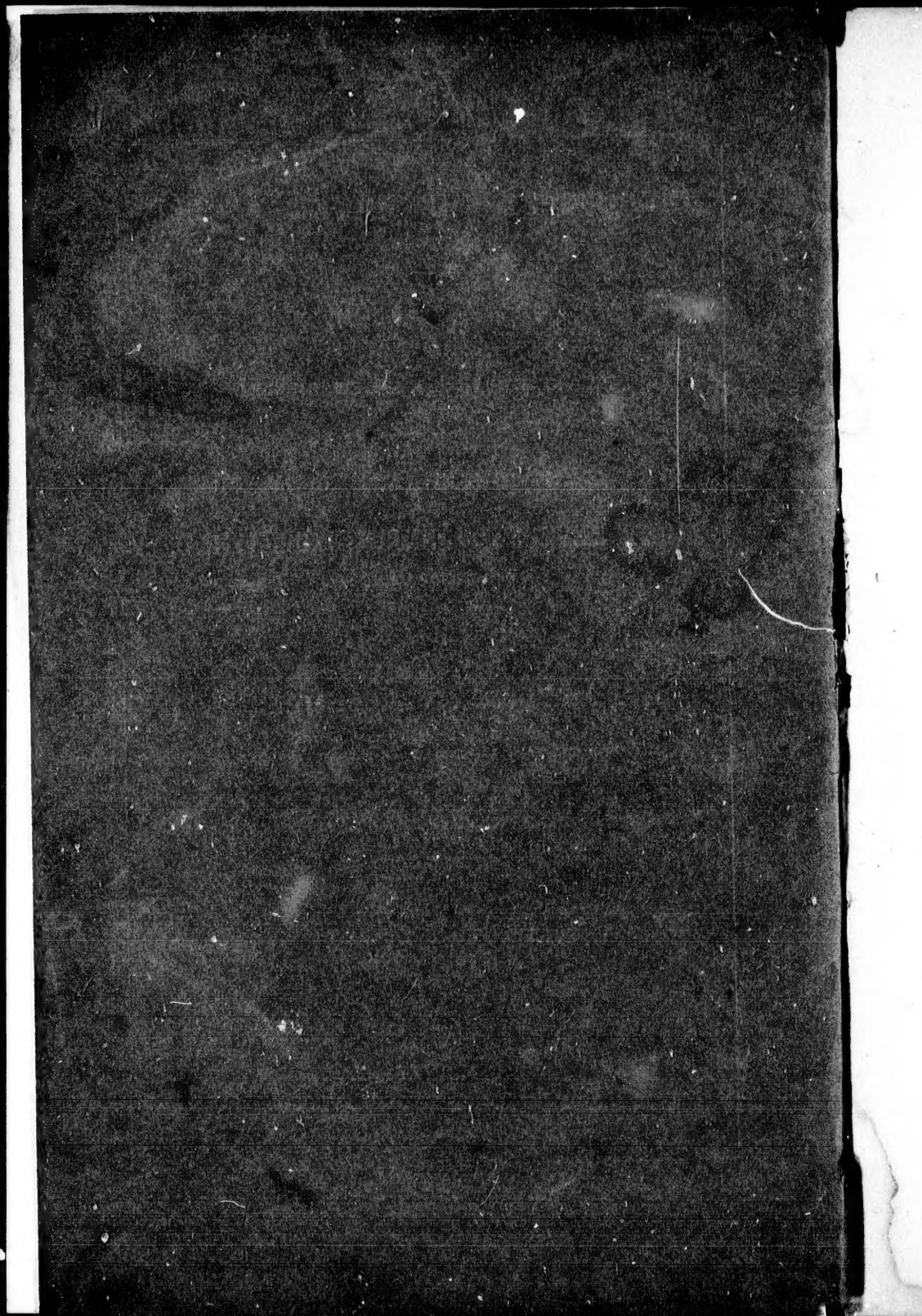
WITH A PREFACE RELATING TO THE FORMATION OF THE
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FIRST BISHOP.

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MDCCCLVII.

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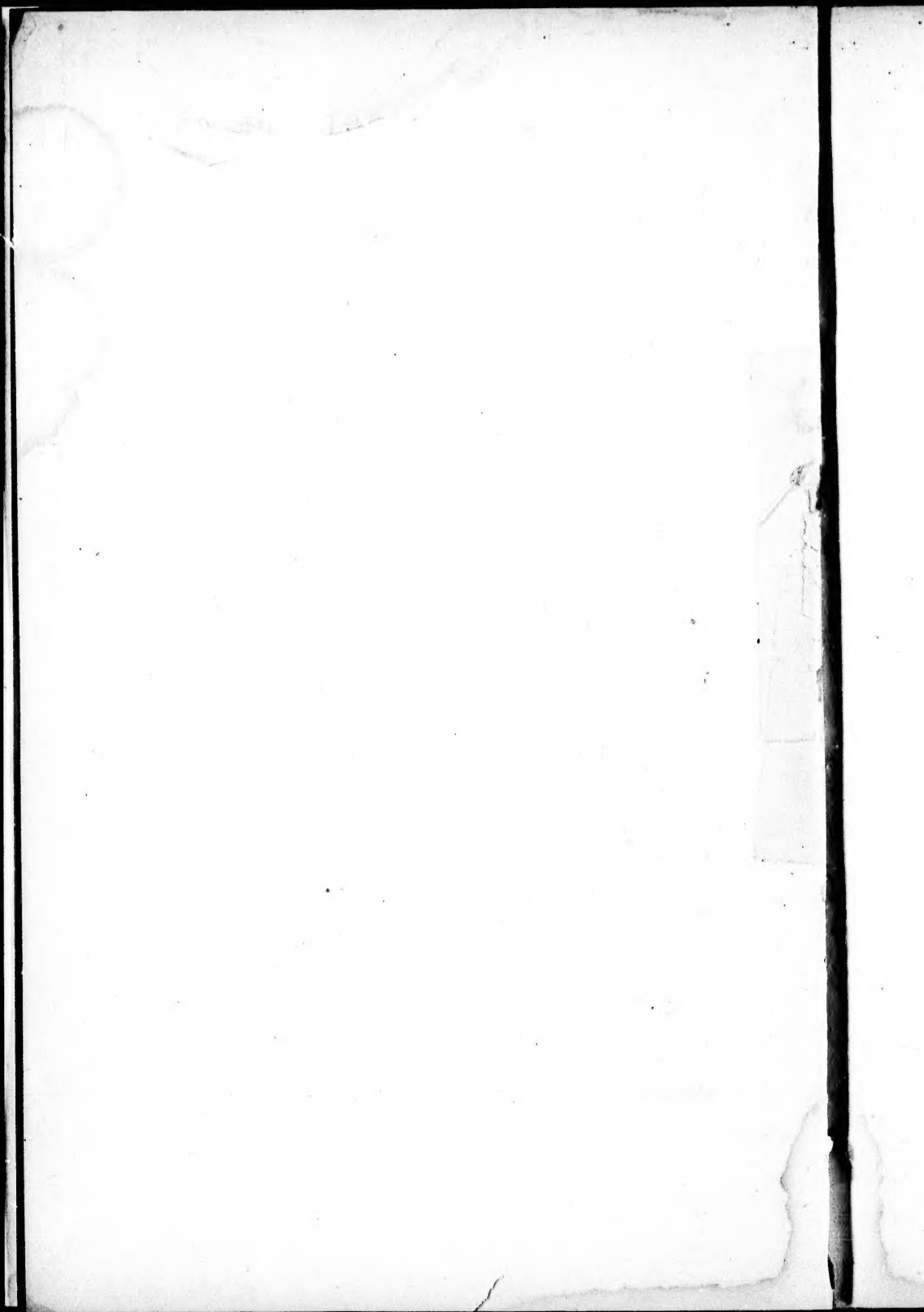
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INTRODUCTION.

It was quaintly observed, many years ago, that the British Colonies in the East and West were like the wings of a bird, which would at length, when fully grown, carry away the body out of which they sprang. Events of comparatively old date in the West, and recent ones in the East, have awakened us to the dangers which may befall the mother-country by the want of unity of heart and action in her remote dependencies. Though the head is of gold, the feet and toes may be of iron and clay, in which there is no coherence, and which, instead of being a support, may prove an occasion of downfall to her colossal empire.

It concerns the Christian Statesman, then, not only to annex territory and to people it, but to take care that these remote provinces be as much as possible assimilated to the seat of empire, and bound to it as members of one family. Let them be like the two cherubim which were beaten out of the mercy-seat, being of the same metal, and of the same lump, and standing like guardian angels, with their faces towards the place from whence they rose. We can conceive no other way of effecting this than by seeking to infuse the spirit of the British Constitution into all parts of Her Majesty's dominions.

Let all the benefits of a wise, enlightened, and paternal civil government, and all the privileges of British subjects at home, be extended more even to those who are most alien in their blood, religion, and customs in the Colonies, as they are able to use them to advantage; and let that Apostolic faith and order—which is the Palladium of our country, and which is adapted to the spiritual wants of all men, be they civilised or barbarian, be they worshippers of God or of idols,—be planted and watered wherever the British flag is unfurled.

If “the spirit of the living creature is in the wheels,” as in Ezekiel’s vision, then the wheels move up and down, to and fro, in harmony with the body of the wonderful chariot in which the God of glory rides forth to accomplish his purposes on the earth; and if he makes the clouds his chariot, which float in the sky laden with the fertilising shower of his mercy, as well as the fiery bolts of his judgments, why should we not trust and pray that he will make those little islands which float, as it were, on the surface of the ocean, his chariots to convey the best gifts of his providence—right laws, and ordinances, and good government—as well as the still more precious Word and Sacraments of his grace to the ends of the earth?

The primary object of the Preacher of the Sermon to which these observations are prefixed, was to discharge a debt of love, in subordination to the Great Shepherd and Bishop of Souls, to a highly esteemed brother, of whose worth he has known the proof for many years, who invited him to officiate on occasion of his consecration. In placing his poor services at the disposal of the Bishop-elect, he was glad to have an opportunity of expressing his sympathy with the Church in the Colonies, and to contribute his mite towards drawing public attention to a subject of such in-

creasing importance. The peculiar feature of progressive development in the Church in Canada, presented by the voluntary action of its members in the erection of a new Bishopric, forms an era in the history of the Colonial Church. The Church at home, convinced that the faith of the Gospel is best preserved in conjunction with order—that these mutually support each other, and that, where there are many officers of Christ's army, order and discipline cannot well be maintained without a general officer—has shown her care for her offspring abroad by erecting and endowing many episcopal sees, which, by the blessing of God, have proved, where these high posts are occupied by able ministers of the New Testament, to be an effectual means of lengthening her cords and strengthening her stakes. It is a clear evidence that the same fervent zeal for the well-being and perfection of Christ's mystical body has been kindled in the Far West, when we find the clergy and laity of a large province—about as large as Ireland, though still thinly peopled—themselves providing the endowment, and themselves obtaining from Her Majesty the Queen her gracious sanction to the formation of the See of Huron.*

Not but that this great district, which is likely to occupy so important a place in the Western World (for though it does not yield golden ore, it is famous for its golden grain, which equals the productions of any other soil, and which is a much more inexhaustible mine of wealth than the former,) has hitherto enjoyed the advantage of episcopal supervision; but the Diocese of Toronto, to which it is an appendage, has entirely overgrown the effective jurisdiction of a single Bishop.

That Diocese was itself, in 1840, separated for the same

* One-eighth of the amount subscribed was contributed out of their very scanty incomes by the clergy of the new diocese.

reason from the Diocese of Quebec—the original see which embraced the British possessions in Canada. Quebec was subsequently divided into Quebec and Montreal, even as now Toronto has been divided into Toronto and Huron.

Another feature of peculiar interest in connexion with this new see, is, that the lay element in the Church is called forth into active operation. The stipulation which has been entered into with Her Majesty's Government is, that, in consideration of the exertions of the Church in the diocese to raise the Episcopal endowment, the privilege shall be conceded to the clergy and laity, under certain limitations, to elect their own Bishop, from time to time, according to the practice of the primitive church. There can be no question but that, whatever drawback may attend this arrangement—and what step, however wisely directed, can be taken in human affairs without a drawback?—an impulse will be given to earnest and pious laymen to co-operate more energetically with their brethren in the ministry in working out the great ends of Christ's holy institution. There will arise an accession of strength to our Church from this source. We are the more persuaded of this, when we see that the main strength of the Dissenting bodies consists in marshalling the forces of the laity in a manner available for the various services to which they are adapted. Our Church and Clergy have been losers by too often passing by the intelligent and spiritually-minded amongst the lay members, who would have served, not only as materials for the temple of the Lord, but as helpers in building it.

There is one circumstance in the condition of this infant Diocese to which the attention and sympathy of the Christian public is earnestly invited: it is, that when the endowment had reached the amount of 8,400*l.*, and there was every prospect of the proposed 10,000*l.* being realised, together

with provision for building an Episcopal residence, a sudden check was given to the effort by the commercial crisis which has befallen the Canadas in consequence of their contiguity to, and intercourse with, the United States. This other great country is now plunged into an abyss of distress and bankruptcy. The result is, that the Bishop, having vacated the living of London, C. W., worth about 1200*l.* per annum,* with a suitable residence, has sacrificed 700*l.* a-year and a house, and steps into his more responsible office, (to which of necessity belong so many additional expenses of itinerating through an extensive diocese, and of using more enlarged hospitality,) with the wholly inadequate income of 504*l.* per annum, without a residence. Even this proposed income, too, however inadequate, is reduced, and a portion of the capital jeopardized, by the failure of a gentleman in whose hands it was placed.

Though we may hope that the country will, after a while, recover itself from this calamity, yet is there not a strong reason for a present effort being made by Christians in Great Britain to ease their Transatlantic brethren from some portion of the burden of their pious undertaking, for "the children ought not to lay up for the parents, but the parents for the children" (2 Cor. xii. 14); and specially to mark their sense of the self-devotion and self-denial of him who took up the mitre at the call of God, when in so many ways it was plainly taking up a cross? The involuntary sufferings of those whose goods have been spoiled in India have provoked us to noble efforts for their relief. Is there no room for

* The income of St. Paul's Rectory, London, arises from the rent of land which, in 1836, was bestowed upon the church, and which, at that time, was of little or no value, but, by the increase of the City, and the improvement in the value of property, has, for the last two years, produced the above amount.

sympathy with those who bear burdens for Christ's sake, and for his Church's good, which they might have declined? If there be any burdens more than others which we are called to bear, these, surely, should have the priority.

It is proposed to open a Subscription, and it is hoped that a Fund will be raised sufficient to complete the Endowment and to erect a suitable Residence for the Bishop, which, if built of wood, will cost 1000*l.*; but of brick, which is far more desirable for its permanence, will, with a site, cost about 2500*l.* or 3000*l.*

Subscriptions will be thankfully received by the Rev. MESAC THOMAS, Secretary of the Colonial Church and School Society, Serjeants' Inn, 9 Fleet Street, London.

A SERMON,

&c.

ROM. i. 16.

“For I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek.”

WERE we to see a well of water springing up in the midst of a desert of sand, and fertilizing not only the waste places on its own level, but afterwards ascending the base of an adjacent mountain, and carrying fertility to its highest top, we should turn aside to see this “great sight,” and examine this remarkable phenomenon. The progress of the Gospel of Jesus Christ on this very account challenges our earnest and devout attention. It went forth at first from the lips of one who grew up, “as a root out of a dry ground,” one, who was “despised and rejected of men,” a poor and, by repute, an illiterate individual. It was at first communicated to a company of men of low estate — fishermen,

and others of like occupation. It was then first preached by them to the poor of the land, and to that nation, which was most despicable in the eyes of the world. It was afterwards sounded forth amidst the learning and refinements of Athens and Corinth, and, at length, was proclaimed within the walls of imperial Rome, and in every place it bare its own proper fruit. The truth of the Gospel began to be heard and believed in the lowest places, and thence ascended to the highest pinnacles of human society, and had its trophies everywhere.

Unlike the costly productions of art or commerce, which are first possessed, enjoyed, and monopolised by the rich and powerful, and seldom find their way into the cottages of the poor, the Gospel was first conferred on the poor by the bountiful Giver of "every good and perfect gift," to show that the gift of grace was not purchased by money or commanded by power; and it was afterwards extended to the rich, great, and noble, to show that God's mercy is over all his works, and that he "will have all men to be saved, and to come unto the knowledge of the truth." *

This contrast is to be observed between the Gospel in its purity and every corruption of it. The latter generally takes its rise amongst men of commanding and cultivated intellect and influential position. It is fostered amongst the aristocracy of society, and thence descends to the lowest of the

* 1 Tim. ii. 40.

people, unless it is checked by the gracious providence of God. Every perversion of truth proclaims itself to be of man, by grasping at earthly advantages, and decking itself with earth's costliest trappings, and yet coming to nought in spite of all. But "the wisdom, which is from above," shows itself to be of God by its tendency upwards—its steady ascent towards its own level, notwithstanding the disadvantages of its humble origin as regards this world.*

St. Paul's mention of his mission to Rome, in the verse preceding the text, has suggested these observations. He began his ministry in the synagogues of the Jews, and then carried it on in the deserts of Arabia: he ended it within the walls of the metropolis of the civilised world—the seat of imperial majesty.

In the prospect of visiting Rome, had he "consulted with flesh and blood," and hearkened to the suggestions of mere worldly prudence, he would naturally have had many misgivings. That Gospel, which he had preached elsewhere, and which had been commended to the hearts and consciences of simple and illiterate people, might appear very weak

* "The ancient Christians were, for the most part, slaves, and men of low station. The whole history of the expansion of the Church is, in reality, a progressive victory of the ignorant over the learned, the lowly over the lofty, until the Emperor himself laid down his crown before the cross of Christ."—OLDSHAUSEN, *as quoted by Alford, on 1 Cor. i. 26.*

and foolish to those, whose intellects had been exercised, and taste cultivated, by heathen philosophy and literature ; who had been conversant with the affairs of this world on a great scale. He would naturally question, from what he had experienced at Athens and Corinth,—Will the great condescend to learn from one so insignificant as I am ? and will the conquerors of the world bow the neck to the yoke of Christ, when one belonging to a captive nation proposes to put it on ? Surely they will spurn it, when it is required that “every thought” shall be brought “into captivity to the obedience of Christ.” Surely they will set it at nought, when they compare it with the wisdom of their wise men, with the excellency of speech of their eloquent orators.

But St. Paul did not reason thus. He had such confidence in the divine nature and efficacy of the message which he bore—such an estimate of the value of the treasure committed to him, though he carried it in an earthen vessel—such reliance on the promised agency of the Holy Ghost bearing witness to Christ in the Gospel, that he boldly avows, though in the immediate prospect of standing before Cæsar and his imperial court, “I am not ashamed of the Gospel of Christ.” It is not as if I were called to provide an entertainment for the great and noble out of my own poor resources ; but I am to spread out a feast of the Lord’s own providing. God is to be the host, for “The Lord of hosts shall make unto all people a feast of fat

things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined ;" * so that kings and princes of the earth should count it an honour to be the guests. While the entertainment is every way worthy of the King of kings and Lord of lords, we are to be but as servants, ministering the Gospel of God ; for " We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."† Thus Paul could adopt the sentiment of the inspired Psalmist as his own :—" I will speak of thy testimonies also before kings, and will not be ashamed." ‡

Having considered the determination of the Apostle to plant the standard of the Cross on the walls of imperial Rome, two important inquiries remain, which we are enabled to answer by the text :—1. Why is the Gospel such a treasure, that the preacher of it need not be ashamed to bring it forth, and open it out in the presence of the wise, great, and noble, more than of the poor and unlearned? 2. Who are they that are enriched by that treasure?

As to the first, the value of the Gospel consists in its being a display of the gracious power of God in the salvation of lost man. " The heavens declare the glory of God, and the firmament sheweth his handywork."§ His creative power and wisdom are abundantly illustrated by the boundless ex-

* Isa. xxv. 6.

† Ps. cxix. 46.

‡ 2 Cor. iv. 5.

§ Ps. xix. 1.

tent of the universe, and the order and harmony of those bright worlds, which move like floating islands in the vast expanse. But when God was then pleased to exert his Almighty power, there was nothing to let or obstruct him in its operations. "He spake, and it was done; he commanded, and it stood fast."* Not so, when he put forth his gracious power to save. His own justice and holiness resisted its progress. The law with its curse, the full penalty of which had been incurred by us guilty transgressors, stood in the way, and claimed its victims. "Let them go down into the pit, which is digged for the ungodly," was the stern demand of Justice. By what contrivance, then, shall the "Author of eternal salvation" overcome this resistance? How shall Justice be prevailed upon to cancel her claims, as fully satisfied, and give free course to Mercy? Here lies the great mystery of godliness, and this is that which is revealed in the Gospel. God, in human flesh, surrendered himself to be the victim of divine justice in our stead; so that the great God, in perfect consistency with his hatred of sin and determination to punish it, could say, "Deliver him from going down to the pit: I have found a ransom!"† This is the "arm of the Lord" which was laid bare to pluck the brands out of the burning, when Jesus of Nazareth was born, and lived, and died, and rose again, but

* Ps. xxxiii. 9.

† Job, xxxiii. 24.

it was hid from unbelieving Jews. This is that arm of which the Prophet, foreseeing the universal proclamation of the Gospel, saith, "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the world have seen the salvation of our God." * It was not, then, by a simple *fiat*, by an expression of his will, that the salvation of man was accomplished. It cost more to redeem souls. The Son of God must come to do the Father's will, and to accomplish his eternal purpose ; and he did it, by fulfilling every precept of the law in his life, and exhausting its curse in his death. "His agony and bloody sweat, his cross and passion," and not merely the word of his power, have laid the foundations of the "new heavens and the new earth, wherein dwelleth righteousness." The kind of power, then, which God puts forth in the Gospel, is not an arbitrary power, which often tramples on right, but a righteous power, which "magnifies the law, and makes it honourable."

This is further illustrated and confirmed in the following verse,—"Therein the righteousness of God is revealed," for the salvation of every one that believeth. It will aid us, perhaps, in forming a more just conception of that righteousness, which is revealed in the Gospel, if we consider the part, which the three persons of the Godhead have

* Isa. lii. 10.

respectively in it. It is the righteousness of God the Father, inasmuch as he has appointed it, provides it, and accepts it. It is the righteousness of God the Son, as he fulfilled it in the days of his flesh, by his obedience to the precept and curse of the law. It is the righteousness of God the Holy Ghost, as it becomes ours only by him: he takes of that righteousness, and shows it to us; for no man can say that Jesus Christ is "*the Lord our righteousness*" "but by the Holy Ghost."* The righteous power, then, by which the lost are saved, is wielded by all the three persons of the Holy Trinity; the righteousness by virtue of which they are justified is in the fullest sense "the righteousness of God;" and they, who are bound up in the bundle of righteousness and life with the Lord their God, are bound with a threefold cord which cannot be broken.

There is good reason, then, why the minister of the Gospel should not be ashamed to sound it forth, whether in the cottages of the poor, or the palaces of the great. It propounds a remedy for sin, with which all, in every rank, are chargeable, and which must be equally fatal to all, unless they repent and receive forgiveness. And this remedy is so divine, as to be complete and infallible; for it is the righteousness of God, who is "mighty to save," bestowed, as a free gift, upon guilty man. "For he hath made him to be sin for us, who knew no sin,

* 1 Cor. xii. 3.

that we might be made the righteousness of God in him.*

Such, then, being the treasure of the Gospel; who are they who are enriched by it? To whom belongs the gift of forgiveness and acceptance with God, as a righteous man? "To every one that believeth;" for, as is farther explained in the following verse, the righteousness of God is revealed in the Gospel, "from faith to faith." This expression signifies intensely, that it is faith only that apprehends it, as "death unto death" implies, that death only is the portion of those who reject the Gospel. The Gospel, then, is only effectual "through faith unto salvation"—faith from first to last.† If we believe with the heart, then it is "the Gospel of our salvation."‡ To those who believe not, it is the news of their condemnation; "for this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."§

Now this fact, that it is faith only, which lays hold upon and appropriates the righteousness of God, accounts for that, which might otherwise seem strange; that a certain pre-eminence is assigned to it in Scripture above other graces, by

* 2 Cor. v. 21.

† "Fides, inquit Paulus, manet fides. Fides est prora et puppis. Sic pulchre ad se sonat *ut*; ut *apoc* et *ut*; 2 Cor. iii. 18 de gloria purissimâ."—BENGEL, *in loco*.

‡ Eph. i. 13.

§ John, iii. 19.

its being more frequently insisted on than any of the rest, and by its being placed in a more prominent position. It is commended as the foundation-stone of personal holiness; "building yourselves up on your most holy faith."* It is designated "precious faith."† Is it that faith is more intrinsically precious than humility, purity, courage, constancy? No! but it has a relative value which, does not belong to them. It is, as it were, the check by which we draw out of God's treasure the unsearchable riches of the "everlasting righteousness" of his Son. No other grace answers this end, and therefore faith is commended to sinners first of all, as the means of their acceptance with God, and adoption into his family. All other graces, indeed, are to be diligently cultivated, having their proper value, as fruits and evidences of that acceptance. But faith is as the queen bee in the midst of the swarm. Get this and keep it, and all blessings in clusters shall be yours, for having this you have Christ; and shall not God "with him also freely give us all things?"

If, then, it be admitted as a principle that cannot be gainsayed, that the glorious Gospel of the grace of God is the only appointed instrument for the salvation of lost man; and if that faith, which lays hold of God's strength and righteousness, comes by hearing it; it follows that there

* Jude, 20.

† 2 Pet. i. 1.

is a solemn and weighty obligation on all in authority in Church and State to take care, as far as in them lies, that the Gospel be preached and taught. It was the chosen motto for the Archbishopal seal of Ussher, that great Primate of the Irish branch of the United Church—"Woe is me if I preach not the Gospel!" It is, blessed be God, virtually the motto of a goodly company of the Prelates of the United Church of our day. It is also the motto of a goodly number of the Colonial Bishops; and I am persuaded, that it has long since been adopted, and will ever be the motto, of our esteemed brother, who is this day to be sealed as a Father in God for the Diocese of Huron, in Canada. He comes to us with high commendations. Having purchased to himself a good degree, by twenty-five years' service in our Church in North America, he comes, chosen as a Bishop of that branch of the Church, by the unanimous suffrage* of the clergy and laity, who have been eye-witnesses of his past services; and the choice has been sanctioned by her gracious Majesty the Queen.

It so happens, that I can testify from personal

* The election was keenly contested; but after the votes of the clergy and laity had been taken, and found in favour of Dr. Cronyn, the Rev. E. Dewar moved that the Bishop of Toronto be requested to recommend Dr. Cronyn to Her Majesty the Queen, as unanimously chosen by that Synod to be the Bishop of the new diocese. This resolution was carried unanimously.

knowledge, that our brother shrank from the high and responsible office, rather than aspired to it. After the example of his Divine Master, of whom it was said by one of old, that, "When sought for to be crowned, he hid himself,"* our brother strove hard to devolve the mitre on another, whom, in the humility of his mind, he esteemed better than himself. I, with many others, can also testify, that before he left Ireland for his new home and sphere of labour in America, we had constant opportunity of fully knowing "his doctrine, manner of life, purpose, faith, long-suffering, charity, patience."† And I shall only say, that he was such a man then, and is such a man to this day, by the help of God our Saviour, as the Church has reason to rejoice in numbering amongst her ecclesiastical rulers.

But while it is evidently the primary duty of a Bishop, as a steward of God, to be himself a preacher of the everlasting Gospel in its purity, the second is like to it, and is implied in the solemn charge, "Lay hands suddenly on no man, neither be partakers of other men's sins."‡ Take care that they, to whom you entrust the preaching of the Gospel, be themselves men, who know and love the truth of the Gospel, lest you be a partaker of the great sin of those who corrupt the Gospel. It is not enough that candidates for orders are ready to

* "Quæsitus ad coronam latuit, ad crucem sese reddidit."

† 2 Tim. iii. 10.

‡ 1 Tim. v. 22.

subscribe the Articles of our Church, although they, and especially the XIth, XIIth, XIIIth, and XVIIth, give no uncertain sound as to the fundamental verities of the Gospel. For there are found too many, who subscribe them, and yet in their teaching make void some of the most material of them; and thus depart, if not from the order, yet from the faith, both of our Church, and of the Scriptures. Therefore a Bishop must exercise an independent judgment, formed on the best grounds within his reach, of the real sentiments and spiritual condition of the candidates for orders who are presented to him. Neither is it sufficient that any should be able to make a fair show in the flesh of being a man of God. Great apparent holiness may co-exist with utter unsoundness in the faith. One of the ancients well saith, that "We are not to judge the faith by the man, but the man by the faith;" * which sentiment is but an echo of St. Paul's: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." †

Spiritual discernment, therefore, is specially needed by a Bishop, that he may "try the spirits whether they are of God," lest "false prophets," "like wolves in sheep's clothing," go forth into his diocese. Discernment, we say; for neither is a

* Tertullian, De Præscrip. adver. Hæret.

† Gal. i. 8.

form of sound words always an adequate test of a man's orthodoxy, as, on the other hand, a defective mode of expressing the faith of the Gospel is not decisive evidence of the want of it: for there are those who are feeble in matters of speculative divinity, who are mighty and powerful in the essentials of the life of faith. Nor will the external semblance of zeal and piety be an absolute security against unsound speech, which would eat the vitals of the Church like a canker.

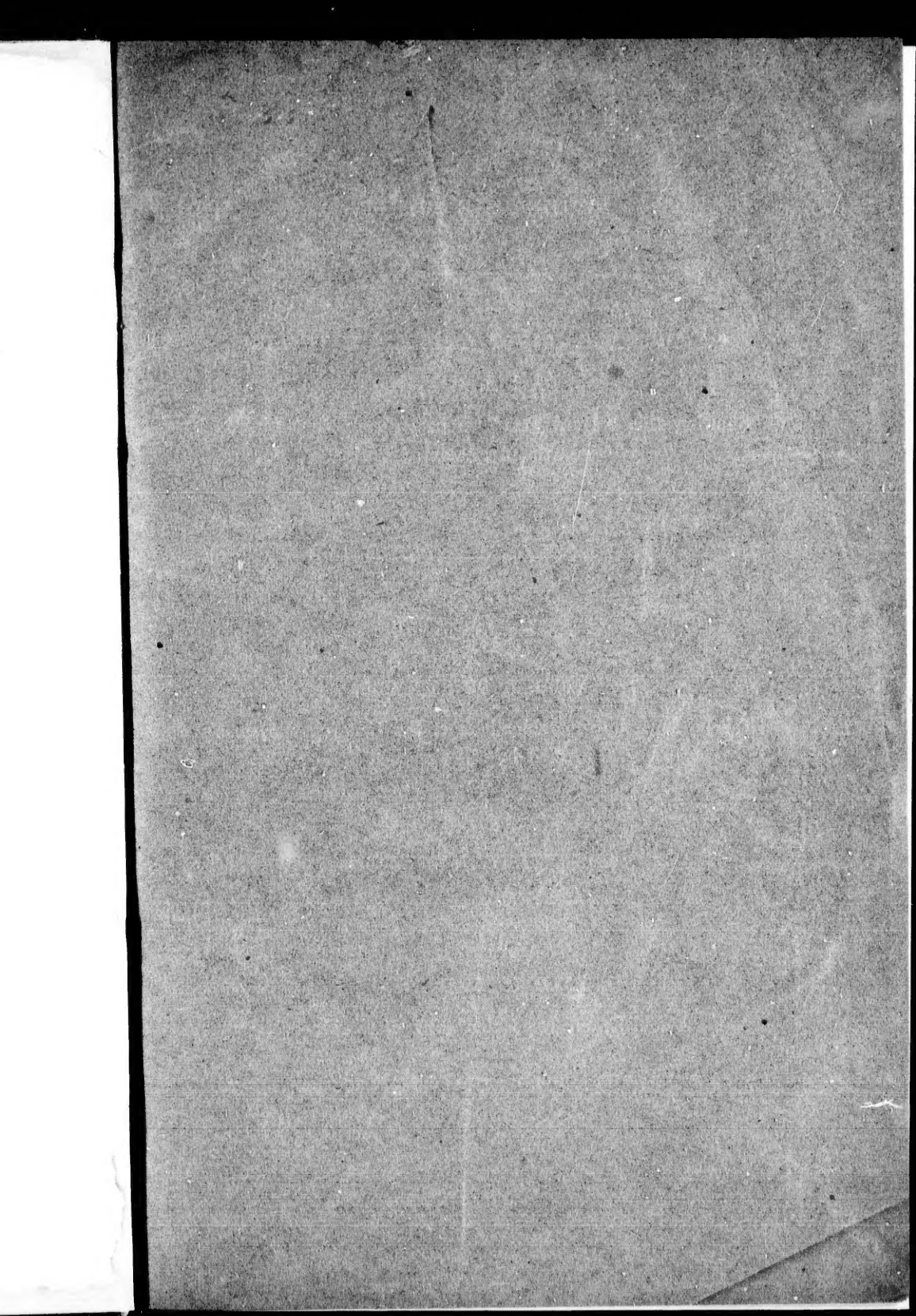
The time would fail me to enlarge upon the high and responsible duties of the Episcopal office, for which a man requires many keen eyes and many strong hands, and which is about to be conferred this day upon one who, from his inmost soul, exclaims, "Who is sufficient for these things?" Nor would it be suitable to the present occasion, nor yet to the preacher, lest he intrude into matters too high for him.

Let us look up to our Lord Jesus Christ, the great Head of the Church, on whose shoulders is the weight of her government, in whose hands are the reins, and whose eyes run to and fro through the earth, while he walks in the midst of the seven golden candlesticks, intreating him "to cleanse and defend his Church" in these realms, so that it may be a city set on a hill, the light of which may be shed abroad over the whole world.

And let England labour for the propagation of the Apostolic order and faith in her wide-spread colonies. Let her feet be shod with the preparation of the Gospel of peace amongst the Heathen. These will be her best bulwarks against all her enemies; even more than the wooden walls of her navy, and the iron ones of her army. It was promised to Israel of old, that when the tribes went up to worship and serve the Lord of Hosts in Jerusalem, their hostile neighbours should not covet or invade their country. May we not entertain a holy confidence, that if England continues to work the work of the Lord in the world, and abounds in it more and more, the Lord will water her with the dew of His blessing, and spread over her the shield of His protection, saying to other nations, who may be tempted to envy her greatness, "Destroy it not, for a blessing is in it?"

Now to God the Father, &c.

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BY THE SAME AUTHOR.

"A MEDIATOR IS NOT A MEDIATOR OF ONE."

A SERMON,

Showing this "Hard Text" to be an Important Link in
the Argument.

II.

A VOLUME OF SERMONS,

Taken down by some Members of the Congregation, and
Corrected by the Preacher.

III.

THE BOND OF PERFECTNESS,

Chiefly an Exposition of 1 Cor. xiii.

HODGES AND SMITH, DUBLIN ; AND SEELEY AND CO., LONDON.

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